

Monographs on Jainism No. 1

JAINISM AS A FAITH AND RELIGION

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JAINISM AS A FAITH

THE WORLD AND ITS SIX CONSTITUENTS

The world we live in is not illusory. It is not a creation of imagination but is a fact and exists as a reality. The elements of which the world is composed are six in number : (1) *Jīva*, (2) *Dharma*, (3) *Adharma*, (4) *Ākāśa*, (5) *Kāla*, and (6) *Pudgala*. *Jīva* is the animate substance having consciousness as distinguished from the other five components which are called *Ajīvas* or non-living substances. *Jīva* or Soul is a conscious substance and is characterised by *Jñāna* or knowledge and *Darśana* or perception. *Dharma* is an element which helps in the movement of the *Jīva* and the *Pudgala* (unconscious matter). It does not move itself but helps the movement of moving objects, much like the railway lines

which are of passive or inactive assistance to the movement of locomotive engines. *Adharma* is just the opposite of *Dharma* and is necessary to help the stoppage of objects which are to come to a standstill. It is thus, an indirect cause of rest. *Ākāśa* is the container of substances. It allows them room or space. *Kāla* is the substance which is the cause of change in things and creates the past, the present and the future. *Pudgala* is the substance which is called Matter in modern sciences. It is perceptible to all the sense-organs as it possesses sound, colour, taste, smell and touch as distinguished from the other four *Ajivas* (inanimate substances) which are not at all perceptible to the senses.

Modern sciences recognise Matter as indestructible and propound the theory that the weight of Matter in its various forms remains the same as it ever was. This theory of constant weight or indestructibility of Matter was preached from ancient times by the Jainas not only in respect of the perceptible Matter but also in respect

of the conscious *Jīva* and the other four immaterial substances which though inanimate are, however, imperceptible to sense organs.

Every substance or element which constitutes the world is regarded as characterised by *Utpāda*—birth or coming into existence, *Vyaya*—decay or going out of existence, and *Dhrauvya*—permanence or continuous sameness of existence. When a lump of gold is converted into an ornament, the existing form of gold is destroyed in taking the new shape in which it is wrought but gold remains the same in substance. So also the Soul remains the same as the basis of all changes effected in the body which leaves one stage to enter into the other. This origin of the new state is called *Utpāda*, the subsequent destruction of the old is *Vyaya* and the remaining of the basic elements in their original natural state is called *Dhrauvya*. This trio pervades all the substances and attributes to the world a permanent and eternal character. The varieties

of death or destruction and birth or origin seen in this world are but modifications of those eternal substances. The world thus made of realities is itself real and permanent. It consists of six eternal substances or elements and is eternal and ever-lasting itself.

Out of the elemental substances mentioned above, *Dharma*, *Adharma*, *Ākāśa* are each of them one in number. *Kāla* and *Pudgala* are infinite in number and so also the *Jīva*. There are infinite varieties of *Jīva* in this world but all may be classified under the following four categories : (1) Hellish beings ; (2) Celestial or Divine beings ; (3) Human beings ; and (4) Sub-human beings i.e., beasts, birds and other beings inferior to man and possessing from one to five organs of senses. The universe is thus inhabited by manifold creatures who are born in these different states for having done various actions. They undergo ever-recurring births in human or non-human existences according to their

actions. The *Jīvas* found in the above four states of existence are impure or tinged with *Pudgala* or unconscious matter. They differ from the *Jīvas* in their pure or unadulterous state inasmuch as their qualities of *Jñāna* or knowledge, *Darśana* or perception, *Vīrya* or power and *Sukha* or happiness are subdued by the *Pudgala* or material particles combined with the *Pradeśas* of the Soul. So long as the Soul remains combined with the *Pudgala*, it cannot realise its own sublime nature which consists of four infinities, viz., infinite perception, infinite knowledge, infinite power and infinite happiness. It roams about in this world of four existences and is born and dies again and again. The aim of Jainism is to teach the process of freeing the Soul from the bondage of Matter, and restore the same to its pure unadulterous state.

WHY THE SOUL ROAMS ABOUT

The *Jīvas* roam about in this world on account of their conjunction with *Pudgala*

or material particles. As water gathers in a pond through its inlets, so also the material particles gather and accumulate in the Soul *Pradeśas* through certain inlets called *Āsravas*. The following are the main inlets for the flow of material particles in the Soul :

1. *Mithyātvā* or non-belief or perverted belief in the realities. Jainism enjoins on everyone strict faith in the following principles : (1) that there are *Jīvas* or Souls having consciousness, (2) that there are *Ajīvas* or lifeless objects, (3) that the *Jīva* combines with the *Ajīva* (*Pudgala*) and roams about so long as it is in the state of bondage, (4) that the bondage of *Jīva* and *Ajīva* is due to certain causes, (5) that the bondage results either in a happy or in a painful earthly state, (6) that this bondage is temporary and does not change the nature of the Soul in its essence, (7) that there is way for stopping fresh incoming of *Pudgala*, (8) that the existing bondage may be severed, and (9) that the Soul may resume its pure natural

state after liberation from the *Pudgala* matter and attain Salvation. These are called nine *Tattvas* or Principles by the Jainas. To be more precise, these nine *Tattvas* are : *Jīva* (Soul), *Ajīva* (Non-Soul), *Punya* (Auspicious *Karmas*), *Pāpa* (Inauspicious *Karmas*), *Āsrava* (Inflow of *Karmas*), *Samvara* (Stoppage of *Karmas*), *Bandha* (Bondage of *Karmas*), *Nirjarā* (Partial shaking off of *Karmas*) and *Mokṣa* (Complete annihilation of *Karmas*). One who does not believe in these principles or *Tattvas*, or has wrong belief therein is called *Mithyātvī*. Due to this delusion or want of faith the *Jīva* goes on acquiring fresh Matter.

2. *Avirati* or vowlessness which implies non-abstinence in respect of :

- (A) Sins and
- (B) Pleasures of sense-organs.

(A) There are five principal kinds of sins in this world : (1) to hurt or kill beings, (2) to tell a lie, (3) to steal others'

property, (4) to indulge in sexual pleasures, and (5) to possess or have attachment for property. A man who does not abstain from these sins by taking a vow and keeps his inclinations open has his Soul constantly polluted by the advent of fresh Matter which clings to the Soul in which it enters. As a military watchman makes himself liable to punishment if he does not keep proper vigilance even though nothing wrong has happened, so the Soul which does not guard and protect itself by solemn promise or vow suffers even though there may not be actual commission of the vice. The want of proper care is a greater *mens-rea* in the domain of spirituality than in civic life.

(B) There are five sense organs : (1) *ears*, (2) *eyes*, (3) *nose*, (4) *mouth*, and (5) *body*. Sound is the object of ears, colour that of eyes, smell that of nose, taste that of mouth and touch that of body. The free indulgence of the pleasures of these sense organs and

the enjoyment of worldly objects is another cause of the inflow of Matter. One who does not restrict one's desires but allows them full play suffers innumerable births and deaths by the acquisition of new particles of Matter.

3. *Pramāda* or lethargy is want of zeal in the observance of religion. This is the third inlet.

4. *Kaṣāya* or the emotions of Anger, Pride, Deceit and Greed. These four *Kaṣāyas* form the fourth *Āsrava* or inlet.

5. *Yoga* or activities of mind, body and speech. The sinful application of these three instruments of action is the fifth *Āsrava* or inlet.

In this world *Jīva* and Matter exist side by side or it may be said that *Jīva* is surrounded by Matter on all the ten sides. Under the influence of the above *Āsravas*

the *Jīva* draws in the particles of the neighbouring Matter from all directions which move in through the medium of *Dharma* and retains the same in the space of its *Pradeśas* by the help of *Adharma*.

The particles of Matter so moving in are either *Suva* (Auspicious) or *Aśuva* (Inauspicious). The lucky particles are called *Puṇya* and the unlucky ones are called *Pāpa*. *Puṇya* results in good fruits and *Pāpa* in bad fruits. The former leads to happiness in worldly life and the latter to miseries in worldly existence. These particles of Matter after moving in stick to the Soul on account of emotions of attachment or hatred. This is called *Bandha* or Bondage.

The union so formed is a sort of chemical combination of the Soul with the non-Soul and possesses many of the characteristics of such a combination described in modern science. In Jaina terminology the nature of this combination is described as that of sesame and oil, or

butter-milk and butter, or milk and water which is penetrating at every point and is called *Ek-kṣetrāvagāhi*. Even inspite of this bondage the Soul retains its essential nature of consciousness and never becomes extinct to be a non-entity. The effect of this bondage is that it makes the Soul heavy which in essence has got no weight and keeps the same bound in the fetters of the body with consequential birth and re-birth. It restricts or obstructs the inherent qualities of the Soul. It is this bondage which obstructs the Soul from the realization of its four-fold greatness as mentioned above. It is this which obscures its infinite perception, infinite knowledge, and infinite power and retards its progress onward and stands in its way to attain salvation and everlasting and infinite bliss.

The particles of Matter which enter the Soul and get intermingled with it are called *Karma* in the Jaina terminology. These are :

(1) *Jñānāvaranīya Karma* which obstructs the knowledge of the soul ;

(2) *Darśanāvaranīya Karma* which obstructs right faith; (3) *Vedanīya Karma* which causes sensations or feelings of pain and pleasure; *Mohanīya Karma* which causes infatuation and affects right belief and right conduct; (5) *Nāma Karma* which determines the personality of a being, viz., his body, structure, height, size, colour, etc.; (6) *Gotra Karma* which determines the *Gotra*, family or descent ; (7) *Āyu Karma* which determines the duration of life; and (8) *Antarāya Karma* which obstructs or hinders charity, prosperity, pleasures and the prowess of the Soul.

Out of these eight kinds of *Karma* *Jñānāvarnīya Karma*, *Darśanāvaranīya Karma*, *Mohanīya Karma* and *Antarāya Karma* are called *Ghanghātī Karma* as they envelop the qualities of the Soul and make them obscure like the thick clouds which obstruct the rays of the sun. The rest are called *Aghanghātī* because they do not envelop the qualities of the Soul but determine the feelings of

pleasure and pain, personality, family and duration of life.

The bondage of *Karma* as enumerated above is called *Prakṛtibandha* in Jaina Scriptures. Besides this, there are three other types of *bandhas* known as *Sthiti*, *Anubhava* and *Pradeśa* depending on the duration, intensity and volume of *Karma* enveloping the original qualities of the Soul. Whatever may be the nature of bondage, a man has to bear the consequences of his own actions.

PROCESS OF LIBERATION

The Soul cannot be freed from worldly miseries so long as these *Karmas* are not got rid of. It is only by annihilation or separation of the *Karmas* that the Soul can realise its own nature and obtain that permanent bliss which is the monopoly only of the liberated Soul. The process of the bondage of the Soul has already been described above and now we shall deal with the process of its liberation.

When a pond full of water has got to be emptied the inlets of water are closed first to stop further inflow. The gathered water is partly taken out by hands or pumps and then it is left exposed to the bright sun to be dried. The method of liberating the Soul is also of the same kind. First of all, the inflow of the *Karmas* has got to be stopped. Then the existing *Karmas* have got to be destroyed. The first process is technically called *Samvara* and the second process is called *Nirjarā*. We shall describe the two in brief.

Samvara is just the opposite of *Āsrava*. *Āsrava* is the inlet or gate-way for the entrance of *Kārmic* matter. *Samvara* is the lock-out or the keeping out of the *Kārmic* matter. The different kinds of *Samvara* are as follows :

1. *Samyaktva* is true faith or right belief. It is both negative and positive at the same time. It is staunch faith and belief in the realities of the world and avoidance of all perverted beliefs or

notions. The negative and the positive sides of the *Samyaktva* have been very properly put in the following quotations from *Sūtrakṛtāṅga Sūtra*, one of the holy scriptures of the Jainas :

(1) Do not maintain that world does not exist, but maintain that it does exist.

(2) Do not maintain that *Jīva* and *Ajīva* do not exist, but maintain that they do exist.

(3) Do not maintain that virtue and vice do not exist, but maintain that they do exist.

(4) Do not maintain that *Āsrava* and stoppage of *Āsrava* do not exist, but maintain that they do exist.

(5) Do not maintain that Bondage and Liberation do not exist, but maintain that they do exist.

(6) Do not maintain that the experiencing of the effects and the annihilation of *Karma* do not exist, but maintain that they do exist.

(7) Do not maintain that *Dharma* and *Adharma* do not exist, but maintain that they do exist.

(8) Do not maintain that activity and non-activity do not exist, but maintain that they do exist.

(9) Do not maintain that Anger and Pride do not exist, but maintain that they do exist.

(10) Do not maintain that Deceit and Greed do not exist, but maintain that they do exist.

(11) Do not maintain that Love and Hatred do not exist, but maintain that they do exist.

(12) Do not maintain that the Circle of Births does not exist, but maintain that it does exist.

(13) Do not maintain that such things as perfection and non-perfection, do not exist but maintain that such things do exist.

(14) Do not maintain that there is no place exclusively reserved for those who attain perfection, but maintain that there is such a place.

One who believes in the above items and does not believe otherwise is called *Samyaktvī*. By becoming a *Samyaktvī* one removes *Mithyātva* and stops the further ingress of *Karma*. This stops first *Āsrava*.

2. *Virati* is the avowed determination to keep away from sins. To stop the ingress through *A-virati* one has to take recourse to religious vows. *Virati* stops second *Āsrava*.

3. *A-pramāda* is religious fervour or zeal and is the third *Samvara*. It stops the third *Āsrava*.

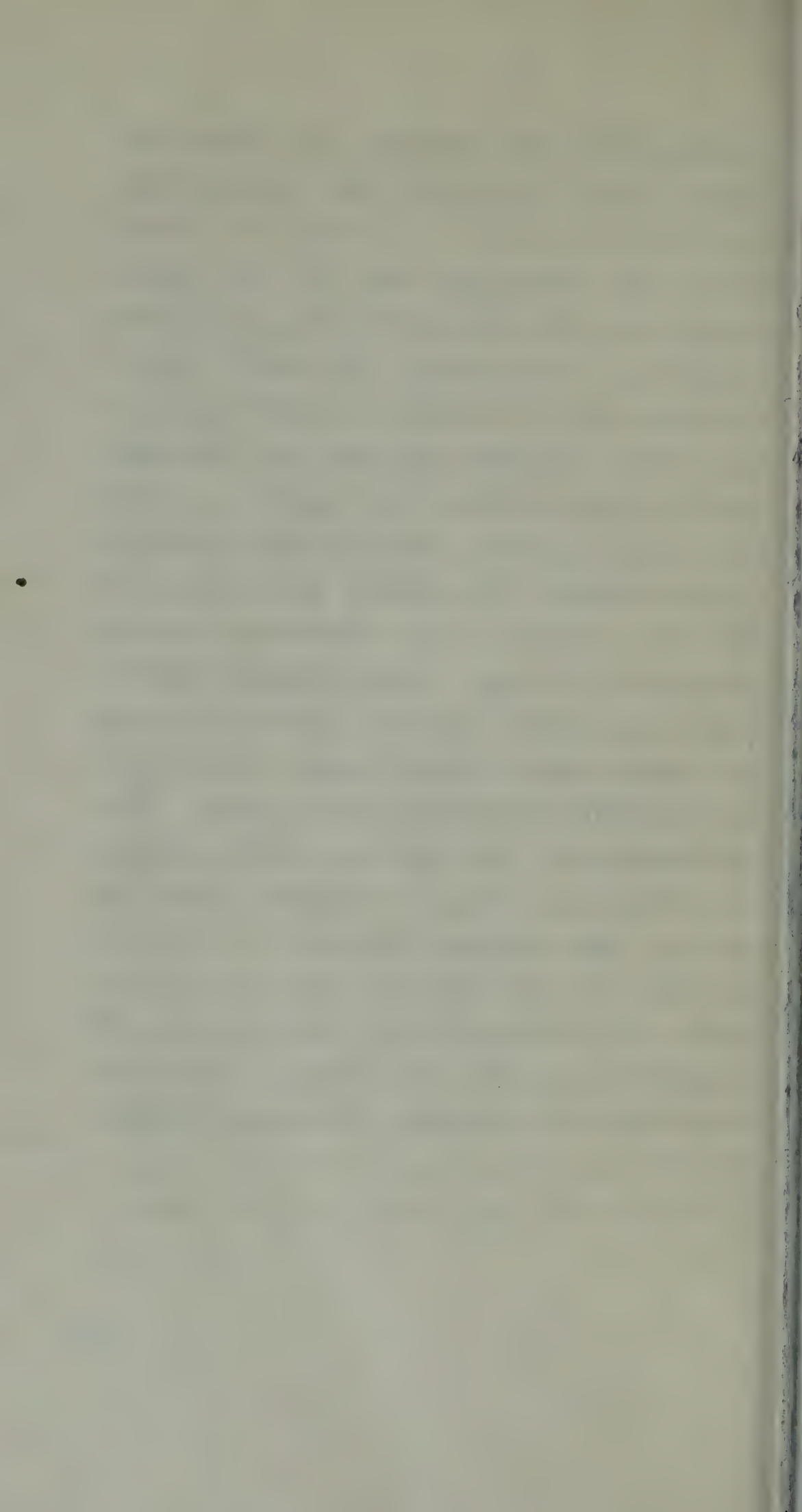
4. *A-kaṣāya* is the subsidence of Anger, Pride, Deceit and Greed by the opposite virtues of Calmness, Modesty, Simplicity and Contentment. This stops the fourth *Āsrava*.

5. *A-yoga* is non-activity of mind, body and speech. This stops the fifth *Āsrava*.

Thus (1) by avoiding delusion, (2) by abstaining from sins and subduing the senses, (3) by averting carelessness through watchful observance of all activities and mental dispositions, (4) by subsiding all passions, and (5) by stopping sinful activities of mind, body and speech the soul becomes free from *Āsravas*.

The prevention of *Āsrava* by *Samvara* is the first step towards the liberation of the Soul. To free oneself from debt, just as a man has to stop new borrowing and then pay off the old debt, so to free the Soul from *Kārmic* matter the first step is to guard it from further pollution and then to remove the pollution already existing. *Samvara* is the first half of the process and the second half is *Nirjarā* which is the shaking off of the particles of *Kārmic* matter from the Soul by means of twelve kinds of *Tapas* (penances) described later on.

After the last particles of Matter are got rid of or shaken off, the Soul appears in all its grandeur. It leaves its *Kārmic* body and becomes free of all weight which was the outcome of the *Kārmic* bondage. Thus being free and consequently light, it ascends up and goes to the abode of the *Siddhas* or liberated Souls called *Siddha Silā*, which is at the top of the spheres and it resides there in excellent bliss. It cannot go up beyond that as *Dharma*, the substance helping movement, is not found thenceforward. The Soul once liberated does not come in contact with Matter again and births and rebirths are ended for all times. This deliverance of the Soul is called *Mokṣa* or Salvation. This is complete annihilation of the *Kārmic* bondage. The Soul so liberated is pure, it being all knowledge, all perception, all power and all happiness. It has no visible form and henceforth it consists of eternal consciousness.



JAINISM AS A RELIGION

FOURFOLD PATH OF LIBERATION

In Jainism the path of liberation has been defined as fourfold : (1) *Right Knowledge*, (2) *Right Faith*, (3) *Right Conduct* and (4) *Right Austerities*. To the query, “What to know and what to believe in ?” the answer of Jainism is “Know the nine principles and believe in them.” To know the substances, their qualities and modifications is Right Knowledge. To believe in the nine fundamental truths is Right Faith. Knowledge and Faith go together or Knowledge precedes Faith. Right belief depends on the acquaintance with truth. Jainism as a Faith is knowledge of and belief in the cardinal principles described above.

INTER-RELATION OF THE FOUR PATHS

The third and fourth items above form the religious aspect of Jainism and now we shall give a detailed description of the same. But before we do so we shall describe in brief the difference between Faith and Religion and show the inter-relation of the four paths. Faith is a matter of creed. Religion is a matter of action. One is abstract, the other is concrete. Faith is what we believe in, and Religion is what we practise. One is right vision, the other is right action. One is stoppage of further accumulation of *Karma*, the other is partial or complete annihilation of the accumulated *Karma*. Without Right Faith there cannot be Right Conduct. But Right Faith may exist alone. There can be Right Faith without Right Conduct. Where Right Faith and Right Conduct exist together, Right Faith precedes Right Conduct. Without Right Knowledge there is no Right Faith. Without Right Faith there is no Right Conduct.

Without Right Conduct there is no Deliverance, and without Deliverance there is no Perfection. By Knowledge one knows things, by Faith one believes in them, by Conduct one becomes free from *Karma*, and by Austerities one reaches purity and gets rid of all miseries.

TWO ASPECTS OF RELIGION

We now revert to the description of Jainism as a religion and describe its two aspects, viz., : 1. *Conduct* and 2. *Penances*.

1. *Conduct*

Conduct is nothing but cultivation of virtues and keeping one's Soul unstained from vices. There are five principal sins in this world : (1) to destroy life ; (2) to tell lies ; (3) to take things not given ; (4) to indulge in sex and (5) to own property. Abstinence from these sins is the highest virtue. There is no religion higher than self-restraint. Jainism suggests practical means for self-restraint and infuses determination to avoid all sins. These are called *Vratas*

or Vows. These Vows may be complete or restricted. When they are complete or exhaustive, they are called *Mahāvratas* or Great Vows and when these are limited in scope, they are called *Aṇuvratas* or Restricted Vows.

Five *Mahāvratas* :

(1) The first Great Vow is that of complete renunciation of all kinds of *Himsā* or Injury. Jainism recognises six kinds of living beings : (a) *Prithvikāya* or *Jīvas* having earth as their body ; (b) *Apkāya* or *Jīvas* having water as their body ; (c) *Teukāya* or *Jīvas* having fire as their body ; (d) *Vāyukāya* or *Jīvas* having air as their body ; (e) *Vanaspati Kāya* or *Jīvas* having vegetable as their body and (f) *Traskāya* or *Jīvas* capable of moving, which are two to five organed beings. The first *Mahāvrata* enjoins complete non-injury to all beings, irrespective of whether they are small or big, human beings or sub-human beings. This vow has got to be observed by a person not only by avoiding *Himsā* but also by not encourag-

ing others to indulge in *Himsā* or eulogising the acts of *Himsā* by all the ways, viz., by mind, body and speech.

(2) The second Great Vow is that of complete abstention from all kinds of lies by all the ways, as described above.

(3) The third Great Vow is complete abstention from all kinds of theft and is a promise to take nothing which is not given by the owner. This also has to be observed by all the above ways.

(4) The fourth Great Vow is complete abstention from all kinds of sexual intercourse and sexual pleasures by all the above ways.

(5) The fifth Great Vow is complete abstention from all kinds of *Parigraha* or possession of property or wealth or attachment therefor by all the above ways.

There is another vow (though not described as a Great Vow) the observance of which has been enjoined with equal force. This is the sixth vow of complete abstention from taking all kinds of food and drink between sunset and sunrise.

Twelve Vows for laymen :

To take to these Great Vows and to observe them a man has to sever all family ties, give up all property, renounce the life of a house-holder, and live apart for ever. These vows can therefore be adopted only by those persons who are very keen about the uplift of their Soul and are ready to sacrifice all worldly enjoyments for its sake. For those who want to remain in family life and for whom complete avoidance of the five principal sins is difficult five milder counterparts or *Aṇuvratas* have been prescribed. A person may adopt these vows according to his individual capacity and circumstances. Besides the five *Aṇuvratas* there are seven auxiliary vows called *śīlas*. Thus there are twelve vows in all for the laymen and these are known as *Gṛhī-dharma*. These may be described in two parts as follows :

Five *Aṇuvratas* :

(1) The first *Aṇuvrata* is the avoidance of gross injury. In this vow a man may

take an oath to avoid the hurting of innocent moving beings by mind, body and speech in two ways, viz. : by doing it himself or by getting it done through others.

(2) The second *Aṇuvrata* is the avoidance of gross lies. In this vow a man may take oath to avoid lies, such as giving false evidence, denying the property of others entrusted to him or in respect of the qualities of his children or cattle or the measurement of his land, to avoid cheating others at the time of marriage of his children or the sale of his properties. This need be taken by mind, body and speech and in the same two ways.

(3) The third *Aṇuvrata* is the avoidance of gross stealing. In this vow a person may take oath to give up theft, burglary, house-breaking, pick-pocketing, dacoity and such other great offences which are punishable under the law. This need be taken in all the above ways.

(4) The fourth *Aṇuvrata* is the abstention from gross sexual intercourse. It is

described in other words as “*Paradāra Tyāga Svadāra Santoṣa*”, i.e., to give up all kinds of adultery and to be contented with one’s own wife. Even with one’s own wife excessive sexual indulgence of all kinds need be avoided.

(5) The fifth *Aṇuvrata* is the abstention from gross property. A house-holder cannot avoid all possessions or properties, neither it is possible for him to give up all attachment for the same but he may easily avoid too much hoarding of the following groups of properties : (a) land and house-property, (b) gold and silver, (c) other valuables and granery, (d) beasts—two-legged and quadruped, and (e) other house-hold furniture. This is possible by a limitation of the quantity or number of articles for everyday use.

Seven *Sīlas* :

The *Aṇuvratas* being restricted vows may still leave great scope for the commission of sins and possession of property. It is necessary that the ordinary man should be

taught to give up these sins gradually. To make it possible there are other seven vows prescribed for the observance by a layman. These vows either lessen the scope for commission of sins or prepare and instruct for complete renunciation by insisting on gradual and increased observance of certain practices. These are described below.

(1) *Dik-parimāṇa Vrata*—This Vow enjoins the limiting of one's movements in six directions and giving up committing sins in any place outside the limited areas. This is a sort of rider on the *Aṇuvratas* as it puts a space-limit to the commission of sins not restricted by the *Aṇuvratas*. Thus outside the limited area the *Aṇuvratī* assumes the status of the *Mahāvratī*.

(2) *Upabhoga-paribhoga-parimāṇa Vrata*—This Vow enjoins the limiting of the various articles of single or repeated use such as food, drink, ornaments, etc. The articles of use have been categorically classified under 26 heads in Jaina Scriptures and the number or quantity of each article to be used may be fixed and the use

of others may be avoided. This is a sort of rider on the fifth vow which is abstinence from *Parigraha*. The use of different kinds of wealth, property, furniture and sensual objects is further restricted and as such it intensifies the scope of the *Aṇuvratas*.

A categorical list of the different *Karmadānas* or business enterprises has also been mentioned in Jaina Scriptures and in this vow a man may take an oath to refrain from these sinful enterprises.

(3) *Anartha-daṇḍa-viramāṇa Vrata*—This vow enjoins the abstinence from unnecessary offences such as hankering after unobtained pleasures or anxiety for perpetuating obtained pleasures and evil motives or designs called *Apadhyāna* ; carelessness in ordinary behaviour like keeping utensils containing oil or ghee open with consequential deaths of beings; the distribution or supply of instruments of death like armaments and others ; and giving of sinful advices. This *Vrata*

helps in mental purification by laying emphasis on pure and pious meditation. It makes life more vigilant and sin-proof.

(4) *Sāmāyika Vrata*—This vow enjoins the abstention from sinful activities for 48 minutes at a stretch. This vow may be repeated many times in a day. It is meditation of the Pure Soul. It is to be observed by mind, body and speech by avoiding sinful activities himself and by refraining from asking others to do sinful activities. This daily prayer and meditation for 48 minutes makes a person realise the importance of a life-long vow to avoid all sinful activities and is a stepping stone to a life of full renunciation.

(5) *Deśāvakāśika Vrata*—This Vow enjoins further limitation of movement and of articles of use for a day. It is thus a limitation within a limitation. The general lifelong limitation of the area of movement or action is further restricted for a day and all sinful activities outside this area are avoided for that day. Similarly,

the objects of use are further limited for that day and they are not used outside the limited area as would have been possible if this vow was not taken. This vow teaches one to cultivate a habit of increased *Tyāga* or renunciation of sinful activities and sexual pleasures and makes life simpler and more contented.

(6) *Pauṣadhopavāsa Vrata*—This Vow consists in complete fasting by giving up all kinds of food and drink for a full day, i.e., 24 hours from sunrise to sunrise and observing the religious practice of meditation for at least a part of that day and night. In this vow complete *Brahmacarya* has got to be observed and the excreta is to be taken out only at a pre-inspected and pre-cleaned spot.

(7) *Atithi-sambibhāga Vrata*—This Vow enjoins the giving of benefit of acceptable food and drink, medicines and other articles of use prepared for oneself and in one's own possession to a person observing the five *Mahāvratas* and living the life of a

Sādhū. This sharing of food and articles of use by the house-holder with the *Sādhū* inculcates a spirit of highest spiritual benevolence and saves the Soul of the giver from the sins which have been entailed if he had used the same for his own nourishment, comfort and pleasure.

Out of the seven *Sīlas* the first three are collectively called *Guṇavratas* as these make the *Aṇuvratas* more comprehensive by extending and broadening their scope and the last four are collectively called *Sikṣāvratas* as these inculcate the principle of complete renunciation in a layman and are preparatory stages for the highest renunciation.

The acceptance of these *Vratas* for the subjugation of one's animal propensities, inclinations and passions is a sort of check to the inflow of fresh *Karma* on account of the second *Āsrava*, i.e., *Avirati*.

Besides the five Great Vows for those who have renounced the world and twelve

Vows for those who are laymen, Jainism lays emphasis on the observance of the following religious rules :

Five *Samitis* :

(1) To walk carefully looking forward so as not to occasion the death of any living being.

(2) To avoid eight faults of speech, viz., anger, pride, deceit and greed; laughter, fear, loquacity and slander. To use sinless and concise speech.

(3) To search and obtain pure articles (such as food, etc.) for use and to use the same in a faultless manner.

(4) To lay down or to take up an article of use very carefully so as not to endanger the life of small creatures such as insects, etc.

(5) To dispose of excreta, urine, saliva, mucus, filth, waste things, etc., in

a solitary and out-of-the-way place in a proper manner, so as not to cause any inconvenience to anybody by becoming a source of nuisance, insanitation or contamination. Excreta, urine, etc., are things which are bases for the birth of beings and whoever disposes of these carelessly allows beings to be born therein and whoever thus helps the growth of germs or beings is also the indirect cause of their death.

Three *Guptis* :

(1) To guard the mind from impure thoughts and to devote the same to pious meditation.

(2) To guard the speech from sinful talks.

(3) To guard the body from sinful activities.

Samitis are rules of conduct and *Guptis* negative rules for the avoidance of evils.

While doing a religious act a devotee must be careful in walking, sitting, standing, lying down. He must speak only gentle, salutary, sweet and righteous speech. He must use only such articles as have been rightly obtained. He must be very careful in placing and removing the articles of his use. He must be clean in his habits and should not make himself instrumental in the growth or death of germs or insects. Thus the *Samitis* purify the actions and make them faultless. They save the Soul from pollution while doing necessary religious acts. These are the precautions which a man must take when doing an action, while *Guptis* are prohibitions against sinful activities either of mind, speech or body. Both are equally necessary for the protection of the Soul from the attack of sins.

Avoidance of eighteen kinds of Sins :

Besides the five great sins already mentioned there are eighteen other sins and Jainism instructs to save oneself from all

these. The eighteen sins may be enumerated as follows :

(1) To kill, hurt or injure any living being ; (2) To tell a lie ; (3) To take things not given ; (4) Sexual indulgence and intercourse ; (5) Possession of Property ; (6) Anger ; (7) Pride or conceit ; (8) Deceit ; (9) Greed or covetousness ; (10) Attachment ; (11) Hate ; (12) Quarrel ; (13) Calumny ; (14) Back-Biting ; (15) Reviling of others ; (16) Aversion to control and delight in sense-pleasures ; (17) Deceitful untruth ; (18) Superstitions or wrong beliefs.

*“As a deer while grazing always remains vigilant and keeps himself away from a lion, so thou keeping thyself engaged in Religion keep away or avoid all sins.”
—this is the teaching of Jainism.*

Culture of five Virtues :

(1) To cultivate equanimity of mind :
Sounds, colours, smells, tastes and touches

when pleasant cause feelings of love and when unpleasant, they cause hatred or feelings of resentment. A man should cultivate to be indifferent to both kinds of feeling to be able to secure tranquility of mind. This is called *Vītarāgatā* or freedom from passions; (2) To cultivate forgiveness, i.e., kind disposition towards all kinds of living beings; (3) Humility, i.e., freedom from self-conceit ; (4) Simplicity; and (5) Contentment.

2. *Penances*

Now we shall give an account of the different *Tapas* or penances as enjoined in the Jaina religion. These are of two kinds: External and Internal.

The External *Tapas* are :

- (1) Complete fasting ;
- (2) Partial fastings or eating less than one's normal appetite ;
- (3) Collecting alms ;

- (4) Giving up of various kinds of *Rasas* like highly nourishing or vitaminous food such as milk, curd, ghee, etc ;
- (5) Austerities of body ; and
- (6) *Samlīnatā* or use of separate bed and residence.

The Internal *Tapas* are :

- (1) Expiation or atonement of sins by confession or repentance ;
- (2) Politeness ;
- (3) Spirit of service towards Spiritual *Gurus* ;
- (4) Study ;
- (5) Meditation ; and
- (6) *Vyutsarga* or abandoning the body or its care for the uplift of the Soul.

As a large tank, when its supply of water has been stopped, gradually dries up by

the consumption of accumulated water and by evaporation, so the *Karmas* of a religious person, which he acquired in millions of births are annihilated by austerities, provided if there is no influx of further *Karmas*.

From the description of the vows, auxiliary rules and the various *Tapas* or penances the reader will find that as a religion Jainism is very simple and unostentatious. It does not lay stress on any rituals. Far from being full of ceremonies, it teaches one to conquer one's Soul by simple religious practices meant for avoiding sins. It is a religion for the purification of the Soul by avoiding all sins, conquering all passions and subduing all senses. It does not prescribe practices for external purity like baths in rivers and the use of various ointments. Performance of sacrifices does not find any place in Jainism. It insists only on the cultivation of virtue and internal purity. It has been said, "It is only the simple who can be pure.

The religion resides only in the pure hearts. One who is pure in heart, like the fire sprinkled with ghee, reaches *Nirvāṇa*, the place of eternal bliss.” We may thus call Jainism to be “the religion of conquering one’s soul.”

